An Introduction
to the
Three Body Diagram

from the talks of

Willem A. Nyland

Introduction

Mr Nyland developed the Three Body Diagram to illustrate the stages and scope of Work on oneself. Like the blueprint of a cathedral, it elaborates a grand perspective of what the depths of Work offers to those who seek to uncover its mysteries.

Mr. Nyland often used the diagram to illustrate the stages of Work on oneself described in All and Everything. It is related to the Enneagram with the three bodies - the Physical, Emotional and Intellectual – separated and placed vertically for clarity.

Mr Nyland said he made hundreds of diagrams in his efforts to develop a correct and useful tool. There are roots in the earlier food diagrams and in sketches that Orage sometimes presented in his New York lectures. The final form presented here was developed by Mr. Nyland.

In the nearly 2600 recordings of Mr. Nyland's meetings there are hundreds of excerpts discussing various aspects of the Three Body diagram and yet it was rarely discussed in its entirety in a single meeting. Additionally some transcripts are difficult to decipher as Mr. Nyland would refer to a diagram that only those in attendance were able to see. The excerpts in this collection provide the basics. Although there is some repetition it is often with a new or different perspective on the given subject.

Most importantly the diagram can be very useful in the practical application of Work in detailing the particular steps involved and for perspective in showing the possibilities for potential future development. It is most productive while one is working within a Nyland group.

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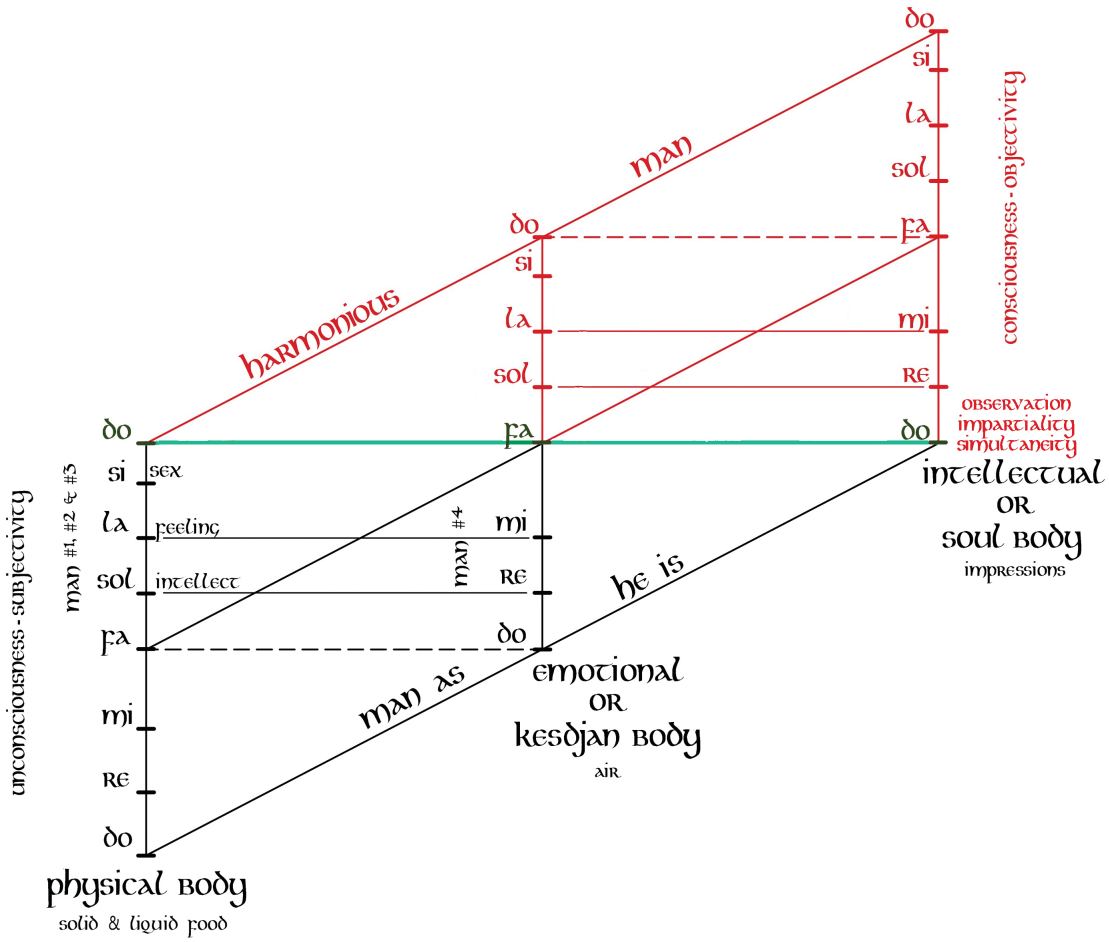
The meetings used in this compilation are the following:

M328	June 12, 1962		New York
M377	November 13, 1962		New York
M379	November 15, 1962		Boston
M501	November 12, 1963		New York
M682	November 18, 1964	Group II	Berkeley
M1179	May 4, 1967	Group I	San Francisco
M1183	May 15, 1967	Group II	San Francisco
M1331	January 6, 1968	Group III	Los Angeles
M1381	March 28, 1968		Dallas
M1471	October 8, 1968	Open meeting	New York
M1509	December 29, 1969		Portland
M1594	May 27, 1969	Group II	San Francisco
M1595	May 28, 1969	Open meeting	Santa Cruz
M1902	August 8, 1970		Barn
M2500	November 30, 1974	Group IV	Westtown
M2558	April 5, 1975	Group IV	Westtown

An Introduction to the Three Body Diagram

SECTION 1



M328

Now comes a very interesting diagram which is the representation of Three Bodies. It is interesting to try to discover how the bodies are related to each other and in what way one octave, one possibility of bodies, affects another and the growth of another one. This first vertical line represents Physical body, then emotional body and then intellectual body. The horizontal line *[shown in green in the drawing above]* connecting Do then Fa and then Do is the line which divides Consciousness from unconsciousness. It is a very important separation. It means that any point on this line belongs to both

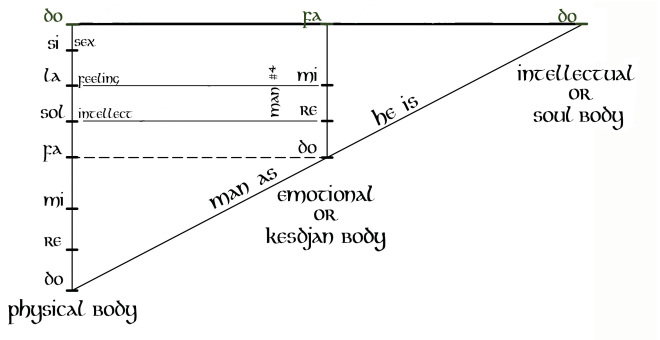
Consciousness and unconsciousness. That is, anything on this line can turn in one direction down and in the other direction up.

Physical body starts at Do. It is developed according to Do Re Mi and reaches the point Fa which I have called the bridge. We say that at Fa, something is necessary to help it to overcome this particular note.

Let me say, first, something about an octave. This is the Law of Heptaparaparshinokh and also Triamonia before it was made dependent on any other outside octaves for further development. What took place at that time, was a shift of this Sol La Si half a note upward, so that the result became one and a half notes at Fa and half a note at Si-Do. I do not want to go in detail why that was done. You can read about it in the Purgatory chapter in *All and Everything*. But it meant that there was an added difficulty in overbridging with the initial energy coming from below, overbridging the Fa and actually getting to Sol. And also a difficulty because of the tension that is increased at Si-Do. The first extending it; the second compressing it. The tension at Fa and the tension that is at Si-Do requires these two particular shocks. One is a shock from the outside. The other is the shock that has to do with an inside formation, in order to come to the completion of an octave in Si-Do.

Now, the entrance of what is called the Air octave, I say it enters at Fa of the Physical octave. The development in the Physical octave would be Sol, La and Si-Do. Si-Do is closely related to Do. It is not Do, but it is the possibility of its reaching Do as soon as there is enough energy available either for the completion of this Sol La Si or with energy that can be supplied from the right side, from the air octave.

The Air octave, which is the middle vertical line, starts also at its own Do and runs upward as Do Re Mi up to its Fa and stops. The Intellectual body strikes Do and stops there. That is all unconscious man is: this triangle.



Now man actually could become potentially more. In any event, you can see that if what is below the horizontal line is man actually, what is above the

line is his potentiality. The totality of man becomes the totality of the three vertical lines. And these are his three bodies.

M2500

You know I like every once in awhile a certain symbolism, and I talk several times about the three-body diagram. And again I ask you to visualize it. You see it starts with a man which has three centers, more or less developed. You see, that is what is potential is not developed so quickly for an ordinary man.

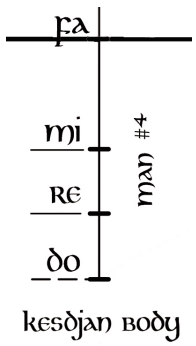
When he is still in his mother's womb, he is bent over. He is not like a young born child, as it were, standing straight. And if we call that the Do Re Mi, that is, an existence during the time of conception and the time of birth. But then when a child is born, there is air fed into this child for his own digestion. He is no longer dependent on his mother. He is free. And in that process this Sol La Si, which was bent over, starts to stand up. Then a man becomes, as it were, straight. And then there is a totality also partly still potential but which gradually starts to develop. And at the point of Mi there is this change over to the Sol La Si of the upper part of the body.

So now when at Fa air enters, then there is the formation of Sol La Si of the Physical body, which is intellect, which is feeling and which is sex. The latter a little bit later than the other development - all potential, all starting to grow up. Now that is what we call a Man Number One, Two, and Three dependent on whatever you want to emphasize as to his three centers, his three centers of gravity: physical, emotional and intellectual. And that is unconscious man.

Now there is a certain grace, you might say, given from above. That at Sol La Si, which started to develop after a child was born, has potentialities. That is, there is a chance in each of the Sol, La, and Si - those notes - to become more essential, each on their own, interested in the possibilities of something else not necessarily connected with the further possibility of growth of the Physical body itself. And that then that Sol, La, Si becomes indicative of something else starting to exist more or less as an essential quality, which then starts to point in a different direction; that is in a different direction of development. That is, becoming more essential within each of the centers of that kind, there is a chance that the development can be understood, not simply by enlarging or growing up, as it were, or developing in the sense originally

meant for each of those three centers, but that it can change in quality. And so parallel to the Sol La Si of the Physical body, we draw another line starting at the Fa level of the Physical body and parallel to the Sol La Si, and we call that Do Re Mi of the Kesdjan body.

Now that becomes extremely important in the development of a man, because, on that we start to bank a great deal of the potentiality of the man himself. In that is born a certain wish for an understanding which is not inherent in this ordinary Man One, Two, and Three. It is the beginning of the potentiality of the birth of Consciousness, Conscience, and Will. That is inherent in this Do Re Mi of the Kesdjan body. And sometimes we say we call it a Man Number Four.



M1331

But parallel to that is the Do Re Mi of his Emotional Body and the Do Re Mi of that represents a certain possibility of development for a man in which he then starts to believe, and you might say he has a certain sense of the possibility of growing and outgrowing the condition in which he is, and then ordinarily evolving to a higher level of being. That in this particular octave there is a Fa. Fa always means a difficulty, we call it a bridge which has to be overbridged, as it were. And that if you look at an octave it is made up of two triads: a Do Re Mi and then a Fa and then another triad, Sol La Si. That man physically has two triads, and that Fa for a man in a physical sense is the place where he starts breathing. And that because of the breathing and the inflow of air he will be able to fulfill his functions and grow further in the direction of the Sol La Si of that octave.

And at the same time there is also formed in him the beginning of an Emotional Body, and it is that part of the Emotional Body which we call in ordinary life our higher feeling, and which enables man to believe in the possibility of further growing out of the condition in which he is. So, there is a line between the Si-Do of the Physical body and this Fa of the Emotional body; it is horizontal, it's on the same level. And extending this level further as a line, the Do of Intellectual body is simply on the same line as Si-Do and Fa.

M682

In the terminology of Ouspensky, and sometimes a reference is made to that, although Gurdjieff does not use the same kind of a terminology that Ouspensky uses in describing different kinds of man, Ouspensky calls them Man Number One, Two and Three. That means an indication of man representing three centers in man, of which Man Number One is primarily physical, primarily; Man Number Two is primarily emotional and Man Number Three intellectual. It is simply a general classification of what man is. Also, if you want to introduce astrology and the zodiac signs and so forth, it is quite alright because you can classify certain types in accordance with the same kind of a principle.

The idea is that Man Number One, Two and Three is contained in the Physical body as a personality. And that the existence of Man Number Four could be compared to the development of an Emotional body as far as Do Re Mi is concerned. That the possibility of man to develop, Man Number Five, Six and Seven, belongs entirely to the conscious area and that there is a certain way of reaching from or going from or overbridging the line that now separates the unconscious from the conscious - but only by means of what you might consider mutation, that is, a step wise change.

That is, a man who is Man Number Four, cannot become number Five unless something quite fundamental of a different kind of nature is added or changed in him for the possibility of further development. If you follow this picture, there is in this octave for the Emotional body, the necessity of overbridging Fa. Fa also is on the line which divides the Conscious from the unconscious. Do of Intellect is also on that same line and it becomes a very important kind of a separation because, going from unconsciousness to Consciousness, a certain form of energy has to be supplied.

M328

I have, during this period when I am Man Number Four, I have a desire for growth. This is what makes me Four. It is emotional. It is not in the Physical body. This is contained in itself. This kind of man simply lives any way he wants to live. Whatever his functions are, he is satisfied. Man Number Four has aspiration for growth. When he knows how to do it because of Work, he will develop. But it does not develop when he only has an aspiration. So, a person who continues to try to hope for something without doing anything, still stays below the line. Nevertheless, he is Man Number Four. He can have

flashes at certain times. He has very intense desires. He knows that this is not all, that there ought to be a possibility for him to develop. Only maybe he does not know the key. Or if he knows the key, he does not have enough energy. Or his ballast is so much that he cannot get over it, he cannot maintain this state of remaining Aware in order to furnish the energy necessary to overbridge. But when he once bridges it, that is, when he is out of Do Re Mi and across Fa and in Sol, then he is a different kind of man. Regarding his emotions, he has become permanent regarding his wish to Work.

M682

But the whole point is this: If we agree and can agree that there is a possibility for man to grow further, then it is necessary to know how to do it and what is the way. Can man actually grow further? The assumption of Gurdjieff is that he is at the present time only one and a half of what he could become if the possibility is three. That is, his potential is the same as his present actuality.

To say it in another way: man is composed of a Physical body with organs which represent certain functions. He has in him also something which is developed in its own octave. That is, if we represent the possibility of the growth of man as he is as an octave, which of course is a very interesting idea to represent the growth by means of an octave - Do Re Mi Fa Sol La Si Do; that Physical body goes up to its Si, that crossing from Si to Do means death to the Physical body; that at the point of Fa, which is always a difficult point in an octave. If you compare it to a music scale, it represents Fa of one and a half notes, that certain influences have to enter from outside in order to overbridge or complete the octave for Sol La Si. And that man, as he is, starts out by Do Re Mi coming to Fa. Then in his ordinary existence is helped by the formation and by the completion of that octave by means of air which enters into the body and, as an energy form, then helps to complete the octave into Sol La Si. On the same kind of a basis that what is spiritual or emotional development, that is what links up with air as it enters him, is a form of food which forms in man an emotional something, in part a body, or at least a development of Do Re Mi.

But that then, in the development further at the point of Fa of that particular octave, something else has to enter which natural man, in his natural state, that is, in his state as Mother Nature made him does not have. And also the assumption is that as far as his Intellectual body is concerned, that only the

note Do of that particular octave has been struck. If you see this picture, if man could become a three bodied entity, that at the present time he is only one and a half of such bodies, and I say even less than one and a half because, in the first place, the Si has not reached Do in Physical center; the Mi has not reached Sol in the Emotional center because Fa has to be bridged; and the Do is the only note that has been struck of the Mental center and Mental body.

Gurdjieff calls them Physical body, Kesdjan Body and Soul Body. Sometimes, Physical body, Emotional body and Intellectual body. It is a question if it is desirable to develop such bodies. The assumption is that Si, going over into Do, reaches a point where at the end of that octave the state of Consciousness could start. It also means that if in an emotional sense the Fa bridge of that octave could be bridged, it would go over into an area of Consciousness. It also means that if Do could start to develop, that then the Do Re Mi of the octave of Intellect would be in a Conscious state. Below that it is unconsciousness. Also there are differences and different levels of unconsciousness. It is always unconsciousness regarding the possibility of a Conscious area. And that the necessity of changing from an unconscious to a Conscious one is not a question of gradual evolution.

M379

You remember the three bodies parallel to each other but on different levels and the point of Do where the Intellectual Body starts, which is the point at which the so-called impressions could be made Conscious. When they are made Conscious, the form of energy which is then received, simply because I myself am in a different state, I receive impressions in a different way. And that what takes place in me simply means that the impressions that are received either in one or another center, it does not matter, but, for the time being, let's say intellectually, do not go immediately to the front of my head. It goes to a place that I call subconscious because that is what is neglected and that is what should grow. But, at the same time, it starts to form something in the nature of an Intellectual Body.

It also helps the formation further of the Kesdjan Body, that is the air body, and helps to overbridge the Fa of that octave into its own Sol La Si.

The third effect is that the Si-Do of the Physical body starts to loosen up so that in the Physical body there is a certain freedom, a certain less being bound, more and more free from ordinary forms of life which usually bind me,

but in which I lose interest, and I can then say, with a certain amount of reasonableness, that I have more control over what I wish to do or wish to think.

M682

In the terminology of Gurdjieff Do of Intellect is Observation. The Observation means including Impartiality and Simultaneity. That is, the acceptance of man as he is; first to see that what he is physically; afterwards, when one has learned a way of how to become Objective, including the possibility of becoming Objective regarding ones emotional center, or rather, regarding the possibility of uniting the totality of one's emotional nodes into one center in one's heart instead of in the solar plexus. And the third is that one also will be able to see the functioning of one's mind Impartially and at the Moment when things happen. This is included in the note Do, when the note Do has become a consciously struck note.

M1183

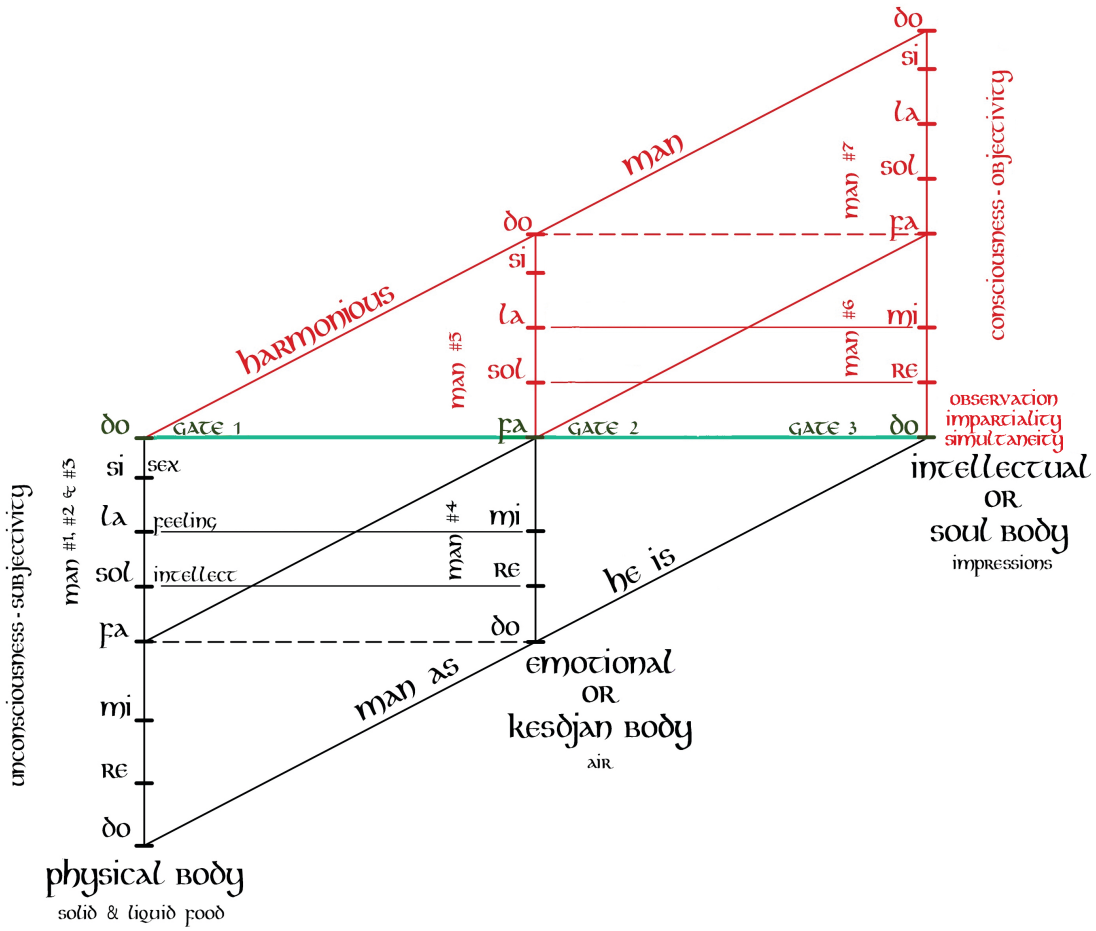
This particular Do, it is struck in his mind and the mind now functions in two ways. Most of the time it functions towards the area which is unconscious and becomes his ordinary mental functioning with all the thought forms that we know and the thought processes. At times, the mind has an idea of a possibility of hoping for something that does not exist as yet, for himself - not a creation - but for himself, as a possibility of a development in the direction of unity with God. You might say this is an original thought of man which comes to him sometimes in flashes of the realization of his existence, in some way knowing that he should exist only, not only as a man on Earth, but there has to be in him that kind of aspiration in him towards something else which he believes in at such a time.

And Gurdjieff calls this the Lights of Karatas. By Karatas is meant, in the book, a state of Consciousness for man to be reached after he has full grown all three bodies and is then able to be fused in one. With that kind of unity he is ready to live - again using this kind of a metaphor - to live on Karatas. So that man in his mind as he is, in this Do, being on the dividing line between the Conscious and unconscious area, at times, and very seldom really, but nevertheless can have this thought. I wish I could grow. I wish I would know. I hope and I know that it is possible for me. That's about all.

M1331

The Do now, because it is on the dividing line between an unconscious area and a Conscious one, can look at certain things in two ways. One is his ordinary mind being used for that what is needed for his unconscious state, and that we call our thinking process with all the different things that are in the mind like memory and pondering and all the rest. Whatever it is that man needs in his intellectual center, as we call it even on Earth, is simply that he will be able to arrange things, that he can anticipate, that he has a facility of memory and that of course in his mind he functions by associations and in that sense he acquires knowledge. At the same time his intellect, being a Do and being at the dividing line between an unconscious and Conscious state, is also able to look towards the Conscious possibility. It is very much as if this intellect has two faces like Janus: one looking toward unconsciousness, as man is as he is; the other looking towards the potentialities, if they could become actual. And that now for the purpose of the wish which is in the Emotional Body as a beginning, that that looks for guidance, again I say of a pure kind of intellect, and then it becomes dependent on that what is the Do giving then advice or the indication of what is meant by Work. So that then that if Work is understood with that particular phase of one's intellect, that then there is an emotional quality which expresses itself as a wish, and that by means of this wish, that what is now known becomes applied in the behavior form of the Physical body and only to the extent that such behavior forms are now observed.

SECTION 2



Three Gates on the horizontal line separating Objectivity from subjectivity

M328

Now, I have mentioned a few times, that the question of Work has to do with striking this Do of Intellect and making the impressions which are received here in an intellectual way, that is, first as an intellectual impression, to be made Conscious. As a result of this, three different things take place, at the Do of Intellect, and at the Fa of Kesdjan, and at the Si-Do of Physical. What takes place at the Do of Intellect is that an impression which has been made Conscious has its possible development of its own Do Re Mi and will stop at its Fa. It will have the possibility of, along this horizontal line of Consciousness, to flow over to Fa to help the Emotional body, which only exists as far as Do Re Mi, overbridge its own Fa into its Sol La Si.

The third effect of this impression being made Conscious, can affect Si-Do of the Physical octave. It simply means that the amount of energy that is supplied to this octave of the Physical body, takes place in Si-Do, and has as a result a lessening of the tightness between the two. Or, to say it in other words, it produces at this point, more freedom for this Physical body from its bondage, as represented by the Physical body. And, in that way, it could mean the preparation for its own death, because from Do to Do is the life span of the Physical body. When it dies, the upper Do is reached. And the preparation for its own death means the loosening up of this bondage and the acquisition of more freedom.

M501

At the same time, the development going from one phase, from one area into the other, is dependent on the three possibilities at Do of Intellectual Body, at Fa of Kesdjan and at Si-Do of Physical. And these are, I call them, the three gates through which one enters. And one enters through them simultaneously. This is the whole idea; that at the moment when I make an impression Conscious it works both ways. It works towards the development of individuality. And it works towards the rearranging of the personality.

What do I do in ordinary life? I put myself in a certain state when I am faced in a certain situation, maybe with people, maybe by myself, I am confronted with lot of thoughts and ideas which I do not know how to handle and which affect me, I put myself at that time in such a state that I say, “Let me try to become Objective regarding myself”; that is, the instrument which receives impressions and it is an instrument which has impressions in it and which impressions have to be rearranged.

You see, I immediately have to take myself as I am and I have to make as much of a harmony out of myself regarding a certain situation in which I now find myself and in which I wish to apply the possibility of waking up.

M1509

The first direction that I am interested in, because it is closer to me, is the possibility of entering the gates of Conscious efforts and a Conscious area by means of my Conscience. That is the Kesdjanian Body, that is where Aspiration and Inspiration belong, and that is the result of my real wish to want to Work on myself.

The two others are two other gates of entry from an unconscious area into a conscious one. One is the intellectual possibility of the beginning of a Soul. And I simply say, that takes place in accordance with a certain law of Observation and Participation and Experimentation. That is what takes place parallel to the possibility of an Emotional state in which the development is Aspiration, Inspiration and Silence. It is still a triad. So is the intellectual Do Re Mi a triad.

And the third entry into the conscious areas is a result of that what is the octave of myself physically expressed and represented by Si-Do. The Si-Do in that octave is a particular kind of half note in which all the energies belonging to a full note are condensed into half the size. This is, you might say, the tightness of my personality. Because of which my personality, having that kind of coating, does not allow any penetration from outside forces to enter. But when as a result of my wish to transfer the point of gravity to my inner inner center, that is to my essential being, that what is Si-Do starts to loosen up. The shift in the Sol La Si in any octave and forming Fa as a bridge of one and a half, and shifting towards the next Do, will cause the Si and the Do to become more compact. As a result of Work, that what takes place is the reshifting of this Sol La Si back again to the place of further harmony so that in that form of harmony for a man, the one and a half note at Fa does not exist, and the Si-Do has become a full note.

Psychologically this means that the openness of man in the process of his Work means that gradually there is a chance for forces of a higher kind to enter into him and to help him to transform the condition of his material form in such a way that that what is energy as then given will enable him to change his material form into a form of lighter density. And the meaning of the Si-Do being now compact in man as he is unconscious becomes porous for a man when he is conscious. In which then when the three gates have been opened and through which energy pushed by the will of man has flowed, that then the result is, the formation ultimately of three bodies of man including his Physical. The formation of his Emotional body up to its own Si-Do because it

is not as yet ready to die. And the formation of his Soul at least up to Fa, given energy for that particular process, flowing from Si-Do of Kesdjan. And that therefore this particular picture of man as he could be in a harmonious state will have octaves which are equal in distance from each other as notes and the regulation of vibration rates among them, so that in that sense they become harmonious in accordance with a different kind of a scale which does not belong to Earth.

M1381

It takes place in the three places practically simultaneously. It depends entirely where really the requirements are. That is, there is a certain state of the personality, some of which, you might say, are a little easier attacked than other states. And it depends entirely on the type of a person or the condition in which he is, where most of that kind of food will go. If it is an intellectual type, it will go much more into the development of the Do as an Observation and Impartiality and Simultaneity. But, if it's an emotional person, it will go in the development of an Emotional body. And when it's a person who is attached to his physical manifestations, and realizing that that combination of his manifestation being identified with what he is, the energy will then go to help loosening up that what is now manifestation and give him more freedom.

For instance, that such a person in the Observation will look at the manifestations of his body as less and less real for him, and wish to be able to do without that what is now manifestation or to change his manifestations, or to become less and less dependent on them. If I remain Observing that what I now Observe, and I accept the fact of that manifestation as it is Objective, that fact, that is now recorded in my brain, afterwards becomes food for thinking about what I am as a personality. And this is where the critical Impartial Observation comes in for a person who is Working, receiving now material which is more Absolute, will enable him then to look at his manifestations as belonging to a man or not belonging. So for such persons the energy will go more and more into the loosening up or the freeing of the manifestations, you might say, from his personality.

M379

You remember the three bodies parallel to each other but on different levels, and the point of Do where the Intellectual Body starts, which is the point at which the so-called impressions could be made Conscious. When they

are made Conscious, the form of energy which is then received, simply because I myself am in a different state, I receive impressions in a different way. And that what takes place in me simply means that the impressions are received either in one or another center, it does not matter, but, for the time being, let's say intellectually, do not go immediately to the front of my head. It goes to a place that I call subconscious because that is what is neglected and that is what should grow. But, at the same time, it starts to form something in the nature of an Intellectual Body, it also helps the formation further of the Kesdjan Body, that is the air body, and helps to overbridge the Fa of that octave into its own Sol La Si.

The third effect is that the Si-Do of the Physical body starts to loosen up so that in the Physical body there is a certain freedom, a certain less being bound, more and more free from ordinary forms of life which usually bind me but in which I lose interest and I can then say, with a certain amount of reasonableness, that I have more control over what I wish to do or wish to think. And the result of this different state, particularly in the Physical body, the changes that take place in the Physical body are quite varied. Not only that they loosen up this Si-Do connection and that it produces in me the possibility of a certain form of creation which I have not had before, but it also helps me to digest food that I have taken in, to let such digestion go to a different kind of scale than before. Let's say it this way: Whenever I digest anything, I take in food and it enters at Do of the octave. And the digestion, according to that octave, depends on the kind of state my body is in. So that certain foods only go to Do Re Mi and stop there,. Other foods go across the Fa bridge with the help of air into Sol La Si, and certain foods reach Si, as such. That is, they are coming into my body, are digested, continue in the next step, and so forth. Certain forms of food reach Si. Others only reach Do Re Mi and stop.

The change of the condition of my Physical body on account of an influx of a new kind of energy produces in my body a certain condition, by means of which the organs that now digest my food, start to function better than before, or differently. And much more of the food that is now taken in, is digested into a higher scale, primarily Sol La Si. Many times more Si, that is, many times energy which we compare to ordinary sex energy. As a result, very often on account of work, one feels much more sex energy than ever before. But it is not the only kind because there are certain foods that are digested for the head. They stay in Sol. Sol is intellectual center. Because of this work on oneself, certain foods which reach up to Do Re Mi, now cross and enter Sol as food for the intellectual center which now starts to function clearer.

Also La of that particular Physical body, representing the emotional center, feeling increases. That is, the total range on ones feelings becomes much larger. I see many more things which affect me in a feeling or an emotional way. So, the whole body, in itself, physically, on account of work on oneself, on account of receiving certain forms of energy which at the present time are passive, but become active simply because I myself change the state of my being into one of being Aware, has a very definite effect on the state of myself.

As a result of such things, that what I am because of work, is very difficult to guide. It is in such a changed condition that I have no immediate control over certain things that are new to me. They start to give me, in the beginning, a feeling of: What will I do with it? It is rare. And it is something unusual, something strange and foreign and I find myself with a tremendous amount of energy or activity, either physically, emotionally or intellectually, which I then, at that time cannot use. So there is another reason why there is an excess of energy. And why it is necessary that if at the time I would become Aware and more continuously Aware or more intensely Aware, that energy that is extra, could be used for other purposes.

The second purpose for which it could be used is for the formation of a second body. When I take in air, I breathe in certain air, mostly oxygen, and a little nitrogen which I cannot use. And when I exhale, I simply exclude again that what I can not use in my digestion in the lungs. But when I am Awake, or when I am affected by the influence of certain forms of food from Intellectual center, entering now in me as Conscious effort, as a result of such a Conscious effort, entering as a form of energy. Because of these impressions made conscious, I also, with my breathing organism, start to extract from air, a different kind of air. I now extract from it the so-called rarified gasses, argon, xenon, krypton and so forth, which otherwise, in ordinary life, in unconscious life, I simply take in and I breathe out. This time, they stay in. And they help (- - -) of certain qualities which are much more comparable to a higher development, particularly, let's say, Magnetic Center.

So, you see, all on account of Work many changes can take place. And it is not only the building up of something that one might call Soul, but what is really important first, is the change of ones physical existence and the possibility of the development of an Air octave into a second body. So that the relationship between that, all on account of becoming Aware and Conscious of

impressions in my head, I then already as an ordinary person, become different. Many times I have said that if you work, you have to show it. If it does not show, there is no work. Because no one is that tight that work cannot affect him. He will be affected, and particularly in the beginning, there will be such a strange kind of result which one cannot immediately classify and with which one is not at home, that sometimes it can frighten you a little bit that such changes can take place.

So, again, this is the thermometer. If I find that I am practically the same and that I do not really see a particular change, I have to conclude that, I do not Work, that I do not Work in the right way. When I see certain changes, when I see that I have a loss of interest in certain things, that I think at times clearer, that I have more desire for living, that certain things affect me artistically which never affected me at all, that I see certain things in other people which I have never seen before, in other words, that my world starts to enlarge, then I know that something has taken place in me. It does not mean that I know what to do with it. But, I am changed. And this is what I mean by experience. If I do not have that kind of experience, work in not worth anything at all. And it is not worthwhile. The only reason why work can be worthwhile is that it is translated into an experience. When it becomes that, then nobody can tell me it is wrong, because I know from my own experience that I have a certain result. And that result counts.

M1179

Now, you see, this links together with that what is the development of the Si-Do of the Physical body. You see it goes together with that, because the Si-Do constantly means my attachment to Earth and it is now because of this Intellect developing and seeing real values and receiving, you might say, absolute knowledge as facts which are truthful, that then with my feeling becoming an Emotion in me and being actually the force that will now start to manifest, that what is now feeling, Emotion of a higher quality, that what is mind, thoughts of a Conscious kind, becomes now in its combination, because they agree together, the Will of Man To Be.

This Will of Man To Be, means that he dissolves his Si-Do, his, that what he knows as Si-Do in his own little octave of Physical body, that what has bound himself and it is still binding him to earth. Now his Will makes him behave the way he knows it is right to behave and based on his intellect, knowing, and his emotion feeling correctly, now he dares to manifest in life.

He goes through the period of silence of preparation, in which there is that kind of prayer of wanting to communicate and to hope that if his task is going to be required of him, that he has to live his life, that he knows that in that particular process, he has to give up many things, many things that perhaps were dear, particularly to his body as such, that he has to learn to understand what are such requirements and to fulfill them up to the point where they are satisfied and no more and not less, either.

This kind of knowledge that a man then has, this knowledge of what is needed for his body, for the maintenance because such a man is still on Earth and during the process of his life then, having gone through the Silence and not as yet being forced to go through the death of his Kesdjan, he has to face the death of his Physical body and that only can be done by gradually loosening himself up from the bondage of Earth. The bondage of its own Physical body as Earth. The bondage of his habits. The bondage of his idiosyncrasies. The bondage of his clichés. The bondage of that what he still feels sometimes as a command and not being able to place it correctly.

It does not mean that man gives himself up completely, and mortifies himself and destroys his body. It does not mean that the body has no right. It has a right. It has a right for existing. It has a right to keep on breathing. It has a right to be maintained. It has to be fed. It has requirements which are normal and logical and which have to be understood in the proper place, but they have to receive just enough energy for the maintenance of that because, as far as the body is concerned, it has outlived its usefulness of growth, and it is not necessary to pamper it any longer and it is not necessary to overdo this so-called indulging in continuing simply because certain things always have taken place for that reason that they should continue. One questions the question of this wish and the question of will. Wishes are many. Will is just a few. A will to live. A will then to wake up. A will then to be Conscious and Conscientious. A will then to become a man, ultimately a will to be able to become a unit and fuse into one and to become then a Godlike creature, like God meant him to be or that what Life within man actually requires of man, to be set free.

M1902

On the Diagram, this particular determination at Fa of Kesdjan is the equivalent of the beginning of Do of the Soul, and the equivalent of the loosening up process of Si-Do of the Physical body. It belongs to that line which starts to divide one area from the other, but the meaning for Kesdjan is

that it is a relationship between the other two. That is, on the one hand, this determination to wish to become an Individual has a result in the Do being struck for a Soul, instead of being the equivalent of the end of one's physical life. That is on the one side.

On the other side, there is the realization of the Si-Do of the Physical body which, because of the influence exerted by crossing the Fa bridge, makes one realize how much one is bound to this Earth. And these are the two things that one has to consider constantly. And in between these two, there is this Fa of Kesdjan - emotionally as deep as one can make it, becoming, let's say, as a result of the wish, as we have said several times, wishing to cross the bridge and the expectation at the end of that bridge in Sol, to meet God's hand; but that that functions then as a neutralizer between the beginning of a Soul, in order to continue one's life after one's death, and on the other hand the realization of the difficulties that are involved which will require a loosening up from that what are the manifestations of a man on Earth.

And there again, you see, there is this Work. Something in me has to be receptive to the two potentialities when it affects me, and I am still in a neutral state without being a neutralizing force as yet. It is the result of the realization of my aim, which I have for further growth; and it is also an acknowledgment of the state in which I happen to be on Earth which binds me. And it indicates, by the placing of Fa between the two, exactly what ought to be done at that point. And so now when you put the three bodies together again, you see now how fundamental this point Fa has become, because now it is in the direct proximity to the Si-Do of Physical, and to the Do itself of a new octave. And that takes place when a man starts to realize that he has to Work on himself, and becomes devoted.

The process of getting there is of course left to each person. And many times in a group in answering questions, one must only refer to the Do Re Mi of the Kesdjanian body. By this I mean that gradually - and we've called that Man Number Four - such a man becomes interested in his own potentialities, and also knows that for himself he cannot do this on his own. He is dependent on other things outside of himself to help him. He realizes in that state the impossibility of doing it, as it were, with the aid of Mother Nature, because there is a limitation indicated by Fa and he cannot overbridge it. And he is in contact with this Do Re Mi with the ordinary functions of his personality as a thinking and a feeling process. And that even his wish to create at Si is not

enough to give him the chance to create at Fa something that is like an “I”, that could help him to complete his own octave.

The difficulty for a man when he realizes this, with his devotion to Work, is that he has to pray in some way or another; or he has to make contact with the source of his own Life; or he has to make contact with that what is the potentiality of his Soul. Those are three possibilities which a man must consider. He finds himself with Life within himself and he has to uncover, or find a road towards his Magnetic Center. The other is that he realizes the mortality of his Physical body, and he has to find some means by which he can build something else which can then contain his Life. And the third is, that he realizes that he is not alone in this world, and that his real relationship is not only to that what he could become as potentiality, or that what he is already within himself as Magnetic Center, but that he is a part of a totality which is Endless.

Man number 1 - 7

M682

In the terminology of Gurdjieff, and sometimes a reference is made to that, although Gurdjieff does not use the same kind of a terminology that Ouspensky uses in describing different kinds of man, he calls them Man Number One, Two and Three. That means an indication of man representing three centers in man, of which Man Number One is primarily physical; Man Number Two is primarily emotional and Man Number Three intellectual. It is simply a general classification of what man is. Also, if you want to introduce astrology and the zodiac signs and so forth, it is quite alright because you can classify certain types in accordance with the same kind of a principle.

The idea is that Man Number One, Two and Three are contained in the Physical body as a personality. And that the existence of Man Number Four could be compared to the development of an Emotional body as far as Do Re Mi is concerned. That the possibility of man to develop, Man Number Five, Six and Seven, belongs entirely to the Conscious area and that there is a certain way of overbridging the line that now separates the unconscious from the Conscious - but only by means of what you might consider mutation, that is, a step wise change.

That is, a man who is Man Number Four, cannot become number Five unless something quite fundamental of a different kind of nature is added or changed in him for the possibility of further development. If you follow this picture, there is in this octave for the Emotional body, the necessity of overbridging Fa. Fa also is on the line which divides the Conscious from the unconscious. Do of Intellect is also on that same line and it becomes a very important kind of a separation because, going from unconsciousness to Consciousness, a certain form of energy has to be supplied.

M328

I have, during this period when I am Man Number Four, I have a desire for growth. This is what makes me Four. It is emotional. It is not in the Physical body. That is contained in itself. That kind of man simply lives any way he wants to live. Whatever his functions are, he is satisfied. Man Number Four has aspiration for growth. When he knows how to do it because of Work, he will develop. But it does not develop when he only has an aspiration. So, a person who continues to try to hope for something without doing anything, still stays below the line. Nevertheless, he is Man Number Four. He can have flashes at certain times. He has very intense desires. He knows that this is not all, that there ought to be a possibility for him to develop. Only maybe he does not know the key. Or if he knows the key, he does not have enough energy. Or his ballast is so much that he cannot get over it, he cannot maintain this state of remaining Aware in order to furnish the energy necessary to overbridge. But when he once bridges it, that is, when he is out of Do Re Mi and across Fa and in Sol, then he is a different kind of man. Regarding his emotions, he has become permanent regarding Work.

M377

But, at the same time, Sol La Si of Kesdjan Body Is Man Number Five. It means that in an emotional sense, that Man becomes permanent. That is, he will never revert any more to something that is temporary. He knows once and for all. He feels, once and for all, Emotions. And, at the same time, his Emotions do not plague him. They do not fool him. I say, “He knows with Emotion.” That is, he has, because of his Emotion, a certain insight, and to that, also belongs a fervent desire to wish to grow or to that belongs this question of aspiration, of religiousness, of understanding of life with a real wish. Also, with that, as a real wish, also the wish to sacrifice. All of that belongs to Man Number Five.

The others, Six and Seven, belong to the insight of how the Universe is run, and that is how one could help His Endlessness, if one really understands what to do under certain conditions, how to behave, how to be with others, how to tell at the proper time the right (- - -) and how by ones life to show that one Is. That is Man Number Six and Seven. And all of this is possible on Earth. And because of this, in the proper proportion regarding each other, there is a certain possibility for the fulfillment of its own body as the Si-Do, that they then, because of that condition, are affected to unite with each other. And again, this uniting is 3 - 1 - 2, becoming one, it is 4. So, maybe it is a good subject also to think about and to see how unfree we are. And then, how to fight it.

M1183

Whatever takes place in man and what remains for him his aliveness is a certain cell in his heart and a cell in his mind. These are the two things which will help a man to start to grow further, independently of Mother Nature. And it is there that really that the original thought of wanting to become Conscious starts. And it is also there where the original wish to Work starts in one's heart. Man Number Four has this cell in his heart. Man Number - I use this terminology, sometimes it is used by Ouspensky, it doesn't mean very much, but it is a little distinction - Four and Five are emotional men, Six and Seven are intellectual men. All of them have to be developed excepting this Four which is below the line and is still in the unconscious area, that is, the subjective one. And when it grows out into its own Sol-La-Si, it goes into the Objective area, or that what is now above the line; that is, what is really the Conscious area. Six and Seven - by the way, Emotional body is Five - Six and Seven of man is entirely in the Objective area. So it is all potential in man except his Man Number Four, and in his beginning of number Six.

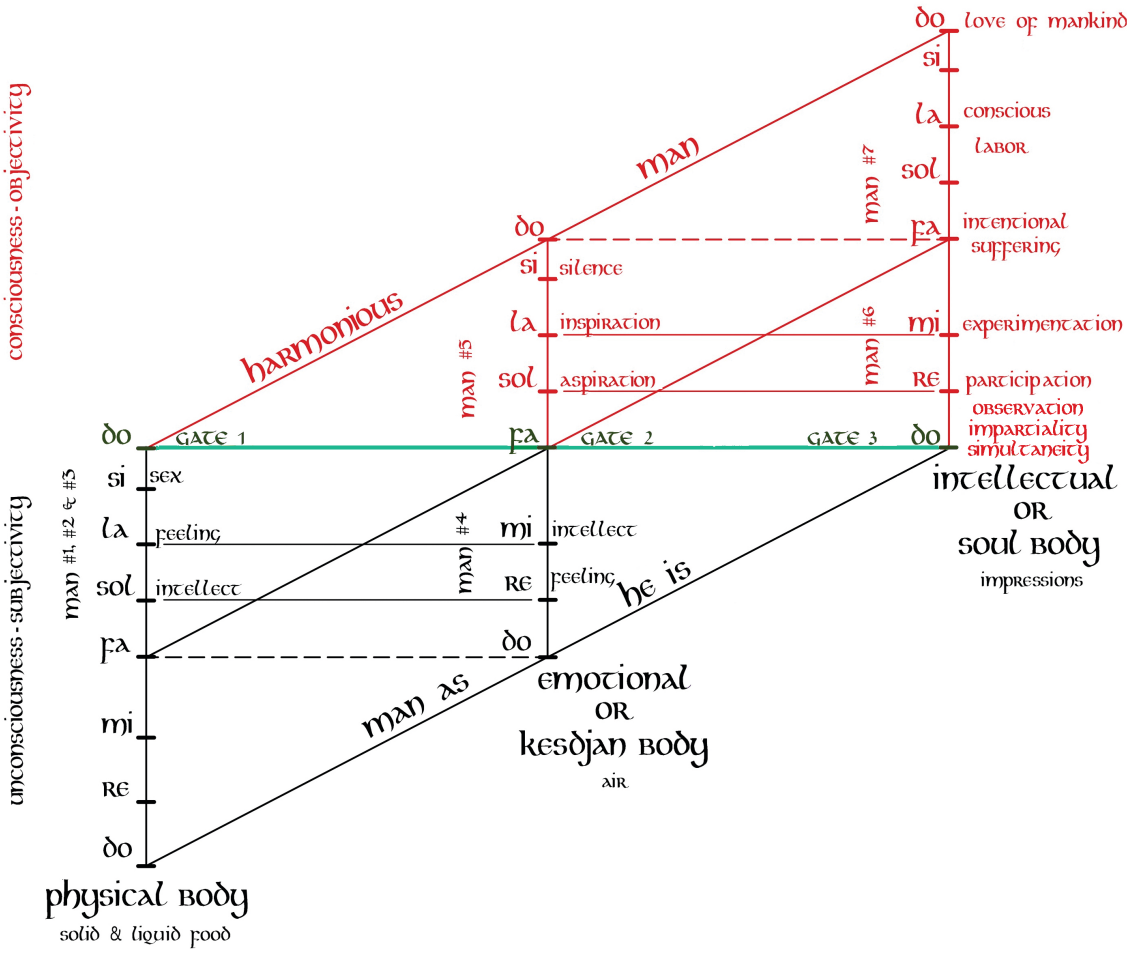
M1331

I call such a man, of course harmonious; he is also an Individuality. It is a person still living on Earth, still fulfilling all the functions of an ordinary kind by means of that what is his body, still having within him Man Number One, Two and Three, still having Number Four as the possibility of an Emotional Body starting out and constantly being interested in furnishing food to cross over the Fa bridge to the Sol La Si of Kesdjan. Sol La Si is Man Number Five. Man Number Five in relation to Four simply means that Five is permanent; Four is not as yet. Four can change and fall back on Do. When once Fa has

been overbridged there is no possibility of falling back on Do; it can fall back on Sol but not below.

And exactly the same kind of a relationship exists for the intellectual body, in which its own Do Re Mi is Man Number Six, and the Sol La Si is Man Number Seven. There is the completeness of Man. For harmony, man has enough when body Six is developed. Man Number Seven has a certain quality, a certain intellectual density which belongs to the understanding of his life, not his knowledge. Man has no particular need as yet for becoming harmonious, but Man Number Seven has the bridge which is furnished for him in order to go over from one state - of unity of man - into the state of a different kind: higher, and a higher form of Consciousness. Man Number Six, up to Man Number Six, belongs to Self-consciousness. Man Number Seven produces the link between man as Self-conscious man to Cosmic Consciousness, and those are the different gradations.

SECTION 3



Observation Participation, Experimentation
Aspiration, Inspiration, Silence

M328

Now the question: How does one actually allow this kind of process, of a free flowing form of energy, to go from right to left or left to right? In the first place, when Do of intellect is struck, this development represents in Work, Observation, Participation and Experimentation. Those are the three steps involved in Work. Observation itself, that is, striking the note Do and making impressions Conscious, simply means that when I am Awake and I receive an impression intellectually, and also regarding the rest of my body, because this can govern the rest of my body, whenever impressions I receive either emotionally or physically by the fact of being Aware, that is, by the fact of

Observing, by the fact of corresponding to the requirements of Observation, which means again, the three fold requirement of seeing, of Impartiality and Simultaneity; when those requirements are fulfilled, I Observe.

That means then, an impression that is received at Do has become Conscious for me when I am in that state and receive impressions, and the amount of energy that then is received by such impressions, does not go to my unconsciousness as I know it, or to my feeling as I know it, but it moves freely along the line separating the unconscious from the Conscious areas, and, somewhere in Si-Do of the Physical body is my subconscious. It belongs there because it is the possibility of the development of Physical body into its own freedom. So, in the first place, the energy will flow over in that direction.

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Observation is divided into these three different parts. Participation represents Re. Experimentation represents Mi, and they are comparable to Sol and La of the Emotional body.

Now, what does it mean? I Observe. I make impressions Conscious. I am now, at that moment, Conscious. The result that takes place at Do of Intellect, and the possible development of whatever energy there is now acquired, now wishing for its own development of Do Re Mi, which is inherent in striking the note Do, and having enough energy there to run up this particular scale, has to be put into use.

Participation means that the state of Observation is in such a way that I now wish, instead of keeping on being observant, as it were, being withdrawn from the world as I know it, that is, my world here, I now go back to the world, performing with this Observation and Awareness having the upper hand. That is, I return, as it were, to this state by means of my Observing, I remain Observant, but, I partake in the activities of my Physical body and my emotional body, as far as they exist. And, at the same time, develop my Emotional Body up to Sol. Participation means Observation continued, returning to manifestation.

Experimentation means Participation and Observing continue in forms of behavior which are experimental to me. It requires a higher degree of Emotion. That is, I really have to wish for it. I have to self develop this, and my wish for development now becomes apparent in my wish to experiment with the fact of being Observant and Conscious and Participating, into different

forms of physical behavior which I am not familiar with. They are within my framework but they are not familiar because they are non-habitual. It is a very important step because only when I reach this Mi, is there any possibility of further development across this Fa, into the Sol La Si of intellectual body.

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If I express Participation and Experimentation in emotional terms, my Participation means that I desire to be present to myself and to all my actions. You see, it is definitely a wish that I want to Participate with myself in that what I do. Experimentation is that I have a certain looseness regarding myself and am free from a desire from seeing myself as I am. I am willing to put myself in certain situations which are unfamiliar to me and become then for me an experimental form of behavior.

Participation is that I wish to be present to whatever I do. It is the accent as if I now work from inside out. Observation is as if I were from outside in. I return from the inside to the outside in order to Participate in my ordinary outside behavior. Now, my behavior is limited because of my habitual way of behaving. I now experiment with different forms of behavior unfamiliar to me, constantly under Observation, constantly with Participation and in a form which I now wish to do for the sake of Experimenting. Experimenting means I include now different forms of how I usually am not, but how someone else is. It might include my form of behavior when I have a feeling. My physical center does not express that feeling but expresses something else.

All of that has to be a willingness. You see, all of this above the line is the desire. You cannot get away from it, I will have to become Conscious. Work means that I must always be above the line in my wish for it. If I do not have that wish, I am on this line and I will fall back again into my regular pattern.

M377

I first have to become Aware of myself, Aware of my functioning where I am at the present; becoming Impartial and, at the Moment of such existence, rising to a different kind of level. The second step is that I return, willingly to the first level, remaining non-identified but performing that what I used to do unconsciously, this time Consciously. The third is that I try now to introduce in my ordinary life, with remaining aware, with what I have called Participation.,

certain things I never had my body or my mind or feeling do. I call that Experimentation. Simply this means that I have become Harmonious man in respect to conditions of Earth.

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This can only be done from a standpoint of an air octave starting to develop into a higher region of real wish and real intellectual understanding. The Sol La Si of Kesdjan Body has to do with that kind of understanding in which we are free, where we can think and where we also can feel. It is not completed. That is, as a body, as a whole, it still is a body with limitations. And it still has for myself whatever form of life is in it, which is gradually transferred from the Physical body to the Kesdjan Body. It still has its own limitations to its own life and will die in its own time. It still has a Si-Do of the Spiritual Body, it is not free.

The Si-Do could only become free if the Intellectual Body, the Soul Body, starts to overbridge Fa, in its own octave at Fa. The Do Re Mi is Observation, Participation, Experimentation. This Fa has to do with an emotional quality, helping Si-Do of the Emotional Body to become free. Therefore, what I have to introduce at Fa of Intellectual Body has to do with Conscious Labor and Intentional Suffering. So, you see, that is how the problem is related to each other and even then, no direct provision is made for the Sol La Si of Intellectual Body. At the same time, that is Man Number Seven. And Man Number Seven, when it is completed, could then become the Fourth Body with the other three if they are still alive, so that the Soul and Kesdjan and Physical Body could combine into one. That would be the Fourth Body. That would be “I”. But that also would be God.

M1331

Intellectual Body, as you know, is the Do Re Mi above the line, above the line which separates unconscious from Conscious. The Do Re Mi of Intellect is completely in a Conscious area. All that it starts with is the Do, which is on the dividing line. The Do in that sense, turning its face towards the possibility of Objectivity and Consciousness is, or consists of, the three steps I’ve mentioned: Observation, Impartiality and Simultaneity, That is Do; it is a triad by itself and when it becomes a unit one is ready to go to the next step. It is a step, it is not a flowing easily into, although there is energy that will go

there. There is definitely a difference between the note Do and Re in vibration rates.

Re means, in our terminology, Participation. It is very simple to understand it. It is the little "I" at the present time sufficiently grown up so that it can be of use to the personality. And then the wish is expressed on the part of the personality, exactly the same as in the creation the wish was expressed to make something Objective, and that this Objectivity, functioning as little "I" and growing up, now has two attributes. One is Consciousness and the other, in that state, is Benevolence. As a result of being created by me as a personality, there is a benevolent attitude on the part of the little "I", and now when the personality gets ready to wish to call "I" back to the place where it was started from, little 'I' returns to the manifestations of the Physical body and also the different organs as they are functioning. And then "I" starts to Participate; that is, it becomes part of the activities of the body as a result of whatever it thinks or whatever it feels, or even perhaps as a result of what gradually becomes Consciousness and Conscience. And in this particular operation the "I" remains Conscious and the personality remains unconscious, but is affected by the presence of Consciousness.

M1381

The Do of intellect is three-fold. And it has to consist of this Observation process and then the Impartiality being introduced, and Simultaneity into the impartiality. So that really when the three start to function even if they are not all 100%, there is a definite quality that enables then the emotional body to go across Fa. But the next one will be a development of Sol in Kesdjan and parallel to that, it will go to Re. Now between Do and Re it vibrates. It does not immediately go to Re. It is every once and a while to Re. And every once in a while it has to go back again, because it is not sufficiently reaffirmed that it can leave Do for whatever it is. That is, Work is not sufficiently established that one can count on it. Or, to say it a different way, the little "I" is not sufficiently grown up that it can dare to go on its own development in the Re-Mi. You see? But as soon as the Re is reached, Sol is also reached.

M1594

"I" however, as it grows and is in Participation, able to keep its own Consciousness in the presence of my personality unconscious state, will now wish this personality to have as many possibilities of manifestation as it is

capable of in the framework of the personality itself. This we call the third step. It is the Mi of the little octave of development of "I". One calls it Experiment. That is, the testing out of "I" in a variety of different conditions within the possibility of the personality. But not as yet used by personality, because in the process of unconsciousness, man has eliminated a great deal of potential possibilities for himself even in an unconscious way.

And it is now that "I" wants this personality to be as full rounded as it can be made. The reason for that, again is obvious. Because you might say that "I" in the Experimental stage tries to groom the personality for the possibility of a change. And for that it wants this personality to be as complete as possible. The change that "I" has in mind for it is the change over from a personality to become an Individuality. And Individuality for a man is permanent. His personality will die. And for that reason, "I" being interested in a similar kind of growth wants now this personality to become one in the triad in order to go over into the next one which for personality is permanent and in the process of that attempt "I" crosses its own bridge of Fa.

M1381

Simultaneous with that development in the Intellectual, also the Emotional will start to develop, and together with the Observation that one has and that becomes intellectually known, something else starts in an Emotional sense of more and more having the wish to become more Awake by including - I have to be careful with that because Sol represents an Aspirational quality and it feeds man at the time when he becomes more and more Awake and when his sense of Awareness starts to function; he sees himself more and more in a relation towards the rest of the world. He sees the rest of the world as being exactly like he is, mechanical, and whatever automatic reactions a man has. But his mind helps him to understand what he is in Reality. It will produce in him a Wish and that is the Aspiration towards wanting to grow out of it, or wanting to evolve. You see? That is what Sol means. And it has to do with Re becoming interested in developing what man is as he is now with "I" coming towards that what is personality in order to help to change the personality into a different kind of being as Consciousness and Conscience.

At that particular period when one goes from Do to Re and there is a Participation, one wants to participate in that what one is for the sake of satisfying the Aspiration towards evolution. And the evolution is then defined as something that man, now existing on Earth, has an Aspiration to find out

what really his place is, not only on Earth, but in relation to that what he should develop into; so that that what now you see, whenever this goes parallel, and then of course, there is no further parallelism with the Physical body because at the Si- Do that is the end; this is all above that particular part. You have to see more and more that the Physical body as an octave and the Soul body, the Intellectual body, belongs on top of it. So what we are talking about is the connecting link between the two and that really the three bodies belong together, so that that what takes place now with Intellectual body at Do Re Mi is the equivalent with the Sol La Si of Emotional. They belong together and what happens here happens there. What happens in my intellect as consciousness happens in my conscience, in my heart. So when I go from Do to Re, I also go from Fa to Sol. So the Participation is linked up with the Aspirational quality of man.

Going from Re to Mi is linked up with the Inspirational quality as represented by La of the Emotional. That means the realization that that what I am, wishing now to follow through on Aspiration, I have to turn inwards to my inner Life to get real inspiration for the wish which is much more real. This is exactly the same as that what takes place intellectually going from the Participation problem into the Experimental one, where one starts to realize that that what Man is in his limited sense should expand to be able to adapt itself - to adapt the personality itself to the possibility of further growing into a realm which he does not know but is still within his means. Inspiration really means exactly the same thing, because that what is innerly in man to be used for the purpose of evolution, will mean that a man will have to grow into directions to which he emotionally as he is not as yet, for which he is not as yet equipped.

M2558

It is really the beginning of a man wishing to climb the mountain we talked about the other day, setting out with tremendous amount of enthusiasm, and constantly having in mind the top he wants to reach. That is the road from Essential Essence, the beginnings of the awakening of one's Inner Life, the beginnings of the rays of the Sun shining on that what is the beginnings of a Conscience. That is why one says, after this wish has become convincing for oneself, it is as if the totality of wishes in the form of a Fa in the development of a Kesdjanian body now has become only one wish: to reach that what is the possibility at the end of a development of an Emotional body, because with that, a wish is concerned. Later on, the same process repeats itself for the wish

for a Soul to develop. But we are now only concerned with this first possibility of going, like an "I" now, from an Essential Essence quality to that what is essence and reforming within the feeling processes of a man that what becomes an emotional quality which then realizes what its aim is, and is then spirited as a result of the proximity of the Sol of the new triad.

That is why the Sol is placed there: in order to become more convincing that throughout the difficulties of overbridging the Fa of the constant effects of little wishes still talking unconsciously, still talking with an "I" on the manifestations of the body, still very much connected with the Physical body itself, opposing, many times, what this "I" really has in mind, and what, even with the beginnings of a Conscience, cannot be accomplished; that out of this chaos of the Fa state of emotion, of feeling, feeling all kind of feelings put together, one very definite wish is formed for a man so that he says: From now on, I become devoted to my aim, and there is only now one way back. The same way an "I" has come, I now travel on that road which the "I" has made for me. That is, as I say, the beginnings from an Essential Essence quality, into the possibility of having a real wish for a development which now starts to dominate. Because this kind of a wish is affected by the benevolence of an "I", constantly everything remains completely Objective. Try to understand that in these states, there is no further question about the subjectivity. The road back from this "I", by this "I", from the Essential Essence to the periphery is the constancy of an Objectivity as a shining light, which reminds one constantly of that what is the ultimate aim: freedom in the silence of Si-Do.

M1471

A man can develop his Sol La Si of his Emotional body. In the development of man, when he becomes Conscious and Conscientious, is simply the Sol La Si indicated by Aspiration, Inspiration, and Silence. Those are the three notes for him. Aspiration he receives when he starts to look at the rest of the world, and is filled with the potentiality recognized within him of that what could grow out.

And the wish then, being affected by that what is surrounding him, starting within himself a wish for further growth - this will give him Inspiration within himself as a potentiality then becoming realized for himself actually living, as it were, within his Inner Life, and starting his particular thoughts and feelings and activity from inside out. As it were, returning from the place where he has found himself as essence, again becoming acquainted and united

with that what is the surface of his living in his ordinary manifestations on Earth, but this time having a Consciousness and a Conscience to guide him and to help him in his attempts by the furnishing of energy for that purpose. That is the note La. After this is the note Si, in an emotional sense, it means that man is free from his Physical body as expression and from the necessity of having to formulate it with his mind. That he then, in this Silence for himself, can communicate with that what belongs to him as his birthright, which is God for him, then manifested through him as a human being.

Parallel to this Sol La Si is the Do Re Mi of the Soul body. Do Re Mi, in the terminology again of Gurdjieff, is the note Do - Do being on the line which divides the unconscious area from the conscious one. One Works on oneself by loosening up the relationship between that what is feeling and the manifestations of the body. One receives because of that an increased energy. The desire, the real wish to want to Work, and the knowledge that one can, or at least the hope that one is able, will bring a man to the dividing line between unconsciousness and Consciousness, again now in our terminology. And that what he hopes is to be able to enter by means of Work into a Conscious area and have then moments of Objectivity.

There are three gates on this particular line. One is the intellectual one in which a man becomes observant with the little “I” of that what he is as his body functioning. It is this process of Observation which means, including Impartiality and Simultaneity, which is the note Do. Re in that particular triad Do Re Mi - Re is what we call Participation. That is when man has the little “I” grown up, ready you might say to return to Earth, to take a trip as it were from Mars to Earth, to help on the spot, to eliminate the conditions of Earth which are deleterious to mankind, that then this “I” returning and Participating in the activities of the body as manifestations, and also later on with processes of feeling and intellect, that then in this Participating process, gradually the mind of man becomes totally Conscious, and that what is his heart becomes totally Conscientious.

The Re is, you might say, the stepping stone towards the possibility of enlarging one’s world. Because the world of man at the present time for each person, is rather limited, and when his wish is to become really loving of mankind as a whole, he has to include the knowledge of the possibilities of whatever man might manifest. We call this an Experimental process in which he becomes acquainted, in accordance with his own means still, of that what takes place in the lives of others.

M1179

You see, it is not the brain that will immediately show its Objectivity, but it is the feeling that can actually show it. One is Aspiration. This is an emotional quality which should be in man who Works. A man who Works has to have aspiration towards something that he calls his aim. This should be apparent in whatever is his manifestation in ordinary life, so that whoever associates with him will know that something is going on in him, and that comes out towards others, and becomes communicative. It becomes even influencing others. It has to have that kind of a value for other people that they become affected and infected and stimulated, that that Aspiration of man is like a communicable germ which really affects someone else so that someone else will ask, what is it that makes such a person alive?

It is because he has an aim, because he knows what his life is worth. He has solved the little problem of ordinary existence and accepts it for whatever it is and starts from there to build. He is an architect for the building of that what has to be built as his Soul, ultimately, and using now at the present time a little bit of a scaffold in the form of his Kesdjanian body, which afterwards or so, can also be broken down because the real house is where he intends to live after he dies. You see, this Aspiration, it has to become so apparent. It has to shine out through your eyes. It has to be in the posture of your body. It has to be in the way you look at the world, the way you consider other people, the way you sometimes, in flexibility, in your posture and your mannerisms, in the way you behave towards others, in the way you talk to them, and in the way you can at times become flexible in your voice in order to illustrate that that what you are saying has feeling and emotion for the sake of the others, because you wish for the other to grow and you make him feel that you're interested, and it is your concern. This is Aspiration. This is the change in man. This is the note Sol, in the particular octave of his Kesdjanian body.

And the second note that is La, which corresponds to the Mi of the Intellectual or the Soul body, is an Inspirational quality, that is that what is Life within man now turns towards that what he is essentially within himself, and in that he develops his Conscience. He directs then at such a time the Hanbledzoin to the formation of eliminating now, once and for all, solar plexus, because that has to do with the outside world, but now he lives within, in his Inner Life. That what is being built by means of this Inspiration is his heart and a section of that becomes his Conscience because he has to consider, he has to weigh. This is his Inner Life. This is his inner considering. This is the

way he wants to be in relation to others and considering that what he is inside so that afterwards when he manifests, he knows that it comes from inside out.

You see this is a very important step. It is fully as important as the Re of the Intellectual body, which for us means Participation in daily life in accordance with the mind knowing what to do and what should be done and doing it. This has reference to that what I call the solidity in man, the basis on which he stands, his foundation. That what he builds, that on which ultimately his Kesdjanian body will rest, that will give him the connection between that what is now intellectually affirmed for himself so that there is a relationship between that what he is thinking, in the right way this time, purely because it is intellectually correct, with that what will give it form and shape and a desire actually to make it continue to remain alive, coming, as I say, from the inside towards the outside. It is different from Aspiration because the accent is within. The accent is on my Conscience. The accent is on that what is reality within, Essential Essence. It is that point at which my Magnetic Center of Life makes contact with that what becomes my manifestation and then comes gradually to the foreground and is expressed and becomes then part of me without shame, without being concerned that it ought to be recognized, without any wish for having admiration.

But, a necessity of respect, of being recognized for what it is and that one then in that sense becomes the bearer, I would almost say of good tidings, because it is that kind of a quality that has to become apparent in man when he is actually with his inner life developing to the extent that now, after the Aspiration and Inspiration, and having settled for himself the balance between the two, that now he dares not to manifest. You see it's very, very difficult, because we're so dependent on our appearances and sometimes we want to keep on talking in order to fill a little void that there might be. We cannot stand emptiness. We do not know what it is to be filled and therefore we keep on filling it with all kind of nonsense and stuff that really doesn't amount to very much, but we can't help it because that's the way we have been brought up.

And now man has to face this fact that he is empty, and that he has no words and that he cannot say, he cannot even at such a time pray because he has to be and he has to live within and he has to withdraw at times from the world and he has to be, he has to put himself in this particular framework of not wanting to manifest towards others. It is another step, you see. It is a question then that Aspiration and Inspiration have been understood, that they are then in the proper place. It is a preparation inside so that ultimately then, in

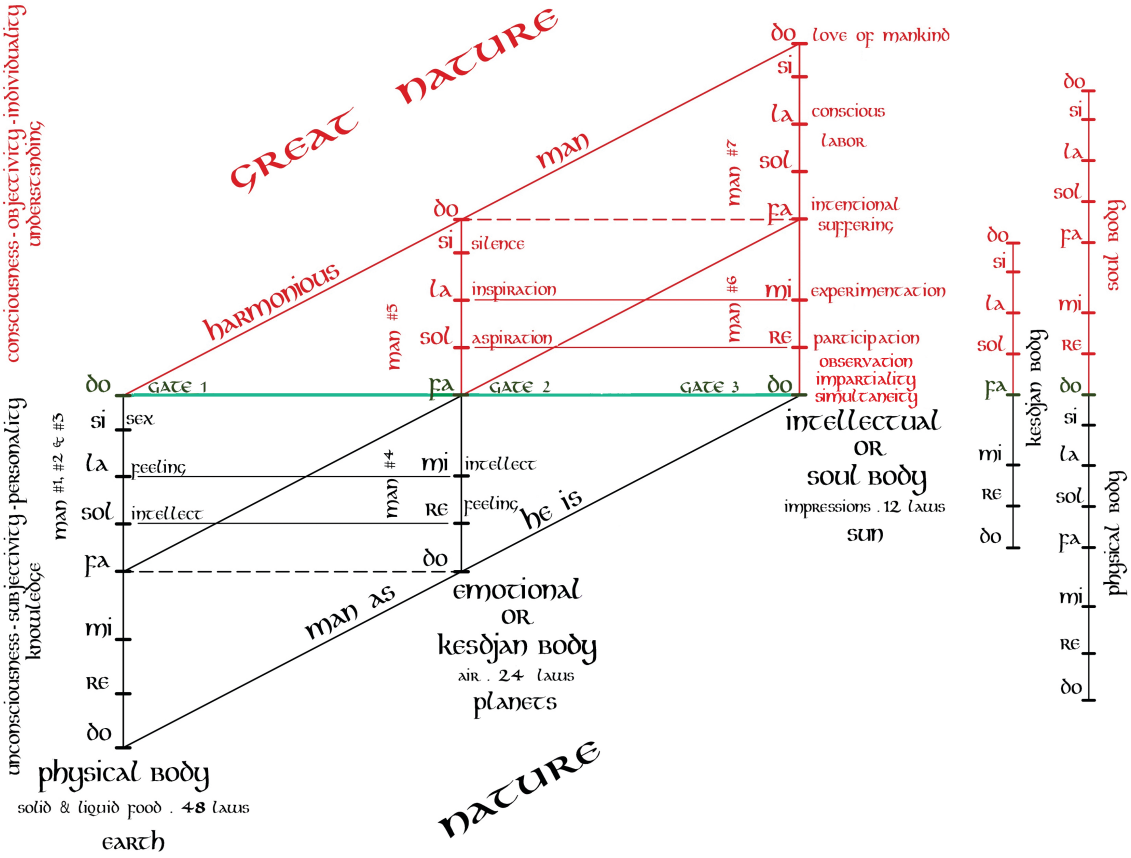
knowing what to do, and to be silent, that then in that sense I know when I don't speak that I can speak, when I don't manifest, that I can manifest. It's exactly there where I've reduced everything to nothing, that everything can exist, and all that it needs then is my brain to be able to tell what to do, because my feeling is ready to push it in that kind of a direction wherever it may be needed.

M1331

Consciousness as represented by the little "I" functions in two ways: one is giving light, which is real Consciousness; the other is giving heat or warmth, which is Conscience. One goes to the formation in the brain, of being affected by that what is the beginning in this, in these little places and gradually spreading from there to the activities of the brain which are unconscious and converting them and affecting them the same as yeast gradually penetrates into the dough of the bread.

At the same time, that what is Benevolence on the part of the little "I", that what becomes residual in the Consciousness, this time will flow towards one's heart. It's a strange kind of a process and it is not so easily understood. And it is simply possible because there is no direct road now. And that that what is being formed in the brain as a result of Consciousness is also a certain substance which is similar to blood but of a different kind of quality and also a different kind of density. Gurdjieff calls it Hanbledzoin; it is the blood of the Kesdjanian body - Kesdjan is the emotional body; I say "Kesdjanian". The blood that is necessary for the maintenance and the formation of it is now Hanbledzoin. It is a substance almost, you might say, of a hypnotic character which starts to flow from the brain - again, the thalamus is used for that purpose - and starts to affect in the heart a condition resembling Conscience, using whatever there is of feeling that can be used and transported from the solar plexus gradually going towards one's heart and making one's heart functioning in the sense that it is already familiar with the distribution of blood through the physiological body, that now this Hanbledzoin can be sent through the Kesdjanian body.

SECTION 4



The Bodies joined together

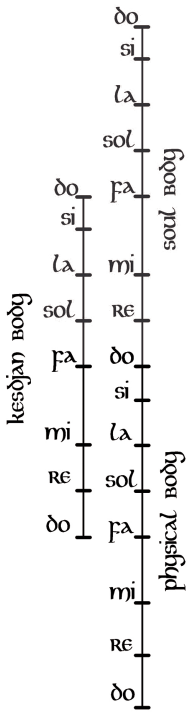
M328

Now, look at it from another standpoint. We are taking man, as it were, apart. In reality, man should be like this, his Physical body. That is man as he is. The continuation on the same scale, in the same direction, would be his Intellectual body. The connection between the two is air, his Emotional body. This is really the condition of man. I take it apart in order to show how they are related with each other.

M1902

What is meant by that octave; that is, one Do, the next Do. If you realize what is a Physical octave as a body in a development, and when one talks about Si- Do of that particular octave, and understand the meaning that the Si

going over into Do means the death of the Physical body, that then you remember that on that same height there is the Do of the Intellectual body. And that really the continuation of a man when he grows is that this Intellectual body is placed on top of the octave of the Physical. And it is not like in the Diagram which is an extended one; that is, it has been taken apart in order to show the separateness of the development of the three bodies.



In reality a man is not separated, but within himself and growing from his life as it is now. That what begins to grow, and is built on the foundation of his Physical body, is attached to him at the point Do. And that Do is really - in relation to the original Do of the beginning of his existence - twice the vibration rate as what was the moment of conception as expressed in rates of vibration. The Kesdjanian body simply functions as something that holds the two together, and assures the straightness of the lime which is placed (that is the new octave) on top of the Do; otherwise one would not have the right direction, it may topple over a little bit.

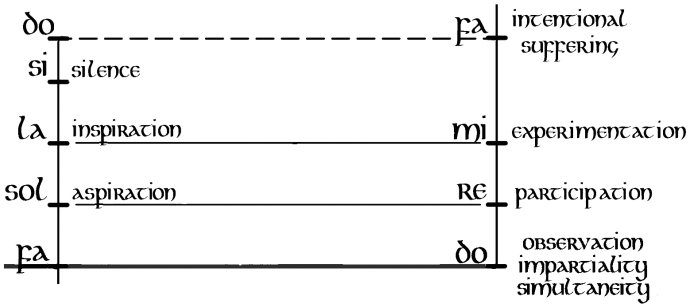
What is the function of that Kesdjanian body when I say that it wants to keep the line of the Intellectual of the Soul body straight? It means that the Kesdjanian body's function is to constantly remind one of the direction of His Endlessness. And that is why that Kesdjanian body - the Emotional part of a man - plays such a tremendous part in his life, and particularly in the beginning when he starts to Work. I've said several times in the beginning, there was the wish, not the word; the word came later. In the very beginning a man has a cry for something that is different. He cannot formulate what. He will not know it until he has kept on crying; and gradually out of this cry something starts to formulate which changes his wish into what I've called the potentiality of the effort. Kesdjanian body, as you know, is two-fold in its functions. And that what belongs to the Kesdjanian body and is still and can be claimed by Mother Nature on Earth is only a period of gestation to help the feeling to understand that there is more needed than just a feeling up to its own Fa.

And that the feeling in itself, sufficient as a triangle of Do Re Mi, is of course quite all right to satisfy a person when he lives on Earth, but that for him the actual growing out into the Kesdjanian body as Sol La Si is the second triad which is needed for him to establish a contact with the outside world in the first place. But the outside world now, being made up of different forms

and entities of Life; so that I leave my ordinary contacts of ordinary Earth which belong to my feeling, and belong to the Do Re Mi of that octave. But then in over-bridging the Fa, it is as if at that point of Fa, when I see Sol, I realize that Sol is really my first aim. And that for a man, when he wants to grow up, he is reminded that that what he should have is his emotional relationship towards that what is his own Life within himself; because that's the meaning of Sol, and Kesdjan is one's Magnetic Center. And it is this particular process of going from the surface to one's depth, to a central point in which there is no movement, but there is the realization of an aliveness which could go out in any direction from that point, and that the decision to make that direction go upward away from Earth is the beginning of an Individuality.

Parallel development of the Soul and Kesdjan Bodies

M2558



You see, the process of making the potentialities actual always will take place under the guidance of an "I" and that what is Magnetic Center. Or to say it differently, it will only take place under the guidance of a Consciousness together with a Conscience. When those two are in harmony, the bodies - that is, Kesdjan and Soul - can start to grow. They can grow, as you remember, parallel - Sol La Si of Kesdjan and the Do Re Mi of the Soul are practically identical. They belong together; they interchange. There is a constant exchange of energies between the two, and the process of that development is simultaneity.

M1331

The reason why Conscience and Consciousness can agree is because they were formed and instigated by the same "I". That is, the "I" is now sending energies, you might say spreading it, almost converting or making the rest of the mind realize that functioning in accordance with an Objective sense is required for the individual when he actually wants to grow up and become free. And that at the same time the formation of Hanbledzoin is a result of a

condition of Consciousness in the state of one's life, and because of that - this Hanbledzoin being used for Conscience - there is between Consciousness and Conscience no disagreement.

And this is extremely important because it changes exactly the condition in which man is in ordinary life, because *there* his feeling and his mind very seldom do agree, and because of that the man is in a complete imbalance - completely, you might say, chaotic because of it, since his activity is dependent on that what is ordered from his feeling or ordered from his brain - and man many times does not know what to do. It's exactly because of the unity which now exists between Consciousness and Conscience that the Will can actually perform. And the Will because of that, since there is no dispute, no question of disagreement, is of course much stronger than any kind of a wish could be.

M1381

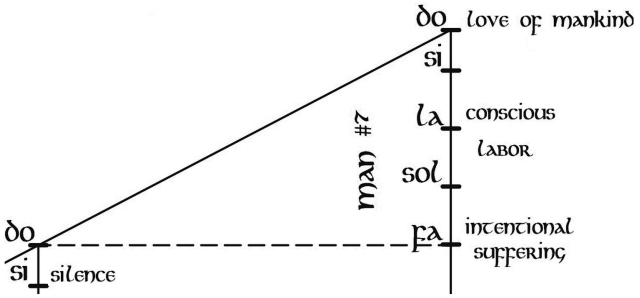
At that particular period when one goes from Do to Re and there is a Participation, one wants to participate in that what one is for the sake of satisfying the Aspiration towards evolution. And the evolution is then defined as something that man, now existing on Earth, has an aspiration to find out what really his place is, not only on Earth, but in relation to that what he should develop into; so that that what now you see, whenever this goes parallel, and then of course, there is no further parallelism with the Physical body because at the Si-Do that is the end; this is all above that particular part. You have to see more and more that the Physical body as an octave and the Soul body, the Intellectual body, belongs on top of it. So what we are talking about is the connecting link between the two and that really the three bodies belong together, so that that what takes place now with Intellectual body at Do Re Mi is the equivalent with the Sol La Si of emotional. They belong together and what happens on one happens in the other.

What happens in my intellect as Consciousness happens in my Conscience, in my heart. So when I go from Do to Re, I also go from Fa to Sol. So the Participation is linked up with the Aspirational quality of man. Going from Re to Mi is linked up with the Inspirational quality as represented by La of the Emotional. That means the realization that that what I am, wishing now to follow through on Aspiration, I have to turn inwards to my Inner Life to get real inspiration for the wish which is much more real. This is exactly the same as that what takes place intellectually going from the Participation problem into the Experimental one, where one starts to realize that that what man is in

his limited sense should expand to be able to adapt itself - to adapt the personality itself to the possibility of further growing into a realm which he does not know, but is still within his means. Inspiration really means exactly the same thing, because that what is Innerly in man, to be used for the purpose of evolution, will mean that a man will have to grow into directions for which he emotionally is not as yet equipped.

Si-Do of Kesdjan and Fa of Soul

M1381



We are talking a little bit about Man Number Six and Seven. Man can reach the state of Seven on Earth. There is no doubt. But for that he has to have the energy that comes from Si-Do of Emotion. And if the Emotional body goes through the same stages as the Physical, that is the loosening up from that what is now an emotional manifestation, and the usage of that energy in order to create conditions which are completely unusual for Man in the form of wishing to suffer intentionally, then he has a chance to go through Sol La Si of his Soul. They have also different names but they belong to a different realm already because they become the umbilical cord between Self-consciousness and Cosmic Consciousness.

M1471

The Fa of that particular scale is indicated by what we call Conscious Labor and Intentional Suffering. It is an emotional quality. This Fa bridge as you know, one and one-half notes on the scale as it is explained in an octave, is at the same height as the Si-Do of Kesdjanian body. The effect of that what we always call the influence at the Fa bridge of an outside force entering, this time is furnished by the freedom, or that what is emotional energy set free in the Si-Do of Kesdjan, and then creating in the Fa, of that what is an Intellectual body, the conditions of wishing to make conditions such that one lives for the sole purpose of having the possibility of Waking up, knowing that such conditions will make one suffer.

Again, I will not talk about the Sol La Si of Soul body. There is much too much that one can talk about. But the principle is there.

M1595

This growth of "I" becomes identical to the formation of an Intellectual body. And it is at, I call it, a Fa bridge, because the Work that "I" has to do is to look at this personality in what respect after Participation and Experimentation have been, you might say fulfilled, what can now happen if this personality should become an Individual. For that it has to go through a certain process. A process not only of testing but the process which comes to the same kind of essential quality as fusion, in which the first triad now has to become one, to overbridge, in order to go over into the Sol-La-Si, and in this process of fusion, that what is still to be eliminated is eliminated; almost as if one fuses or melts a metal that what is the dross will come on top as impurity and can be skimmed off.

"I" is instrumental in the creation of such conditions for the personality. And we call them Intentional Suffering created for the purpose of a man to assert his Conscious Labor in order to overcome such difficulties created intentionally solely for the purpose of affirming his "I". It is that process of course that requires an enormous amount of energy. It has to be guided by "I". And the energy has to be furnished by something that can be destroyed. The process of destroying and building continues regardless of where one is. The process that is now the destroying factor, or which, because of destruction will give energy available for overbridging the Fa both of Intellect and of the "I" itself is furnished by a condition which first has been created by man in the formation of his Emotional body.

I've compared the Emotional body very often with an outside scaffold connecting two buildings - one on top of the other as represented by two octaves, where that what is taking place in building the scaffold, where it starts at the center or the middle of the first building, and ends at the middle of the second building, thereby reinforcing both and also indicating the direction in which the second octave has to go. The direction of man always has to be towards the Sun Absolute. For the time being he chooses the ordinary Sun. He chooses his head as Consciousness. And he needs a scaffold which is his Conscience. And this, man has to build himself for two purposes - one is for the formation of an outlet of his emotional energies on an ordinary scale of

earth, and the second to become functional in the building of that what is necessary as an Intellectual body.

This Kesdjanian body is an emotional entity and is formed by the Aspiration and Inspiration of man, that is the Aspiration towards a wish to go towards His Endlessness, and the Inspiration which means the reforming within himself of his Inner Life to be adjusted to the possibility of meeting conditions as they might be presented to him, will give him the Sol La of his Kesdjanian body. That is the first, I would say, the first created body by man. That what man should start to form in that particular process is that the Inspiration and Aspiration will only lead to the possibility of fulfillment when man starts to grow. And then having all these ideas of the possibility of further development within himself; and not being entirely clear because the Consciousness is not helping at that point.

The Consciousness is so engaged in the possibility of remaining Conscious in the Experimental form, that the Si of the octave of Kesdjan is not sufficiently fed by Consciousness. And all it can be fed by is the Aspiration and Inspiration of the Emotional body itself. And this accumulates gradually in the Si note. And the Si note is the contemplation of that what has gone on before and that what might be expected of the future. That is why we call it Silence. It is man in which he really comes to himself, to his essential qualities. Not as yet to his Magnetic Center. But in which he dares to see the situation as it is and the facts which have been given to him as they really are. It is the first time that man will want to dare to face the truth about himself, and about conditions as they are around him, and to find out in truth the particular place he has to occupy in the solar system, and perhaps if he thinks and if he feels deeply enough, of the particular place he has to occupy in the Universe. It is the time in this Si-Do where man becomes acquainted with the presence of God. It is then that gradually this question of form is resolved. In which he then can realize that Infinity can exist without form. In which then his Aspiration and Inspiration can help him, to assure him that in this Silence something can be found.

When this is found, and gradually the Si-Do can be overbridged that is, that what is Kesdjan can be finished for the purpose of the house which is built as Soul. In that realization of the willingness to be sacrificed, it is the sacrifice of one's Conscience for the sake of Consciousness. It is the reality of the relationship between the two in which that what is Conscience becomes negative regarding the positivity of Consciousness. In which then that what can

be used as energy accumulated in the Kesdjanian body as Si-Do instead of destroying it, it is now turned toward the direction for further growth of the Soul body. And it is this energy that the "I" in its development of its own and the development of the Intellectual body will use for the creation of conditions of suffering. It is exactly that quantity of emotional energy that will make a man suffer, because it will reach him at the time when the conditions have been created and all he needed is the force; the willingness to submit to such conditions. And that is furnished by the emotional energy which comes, you might say then as a free gift, upon the command of God being then present to that what is Kesdjanian body. And say to it, it is right that you as a scaffold now will be broken off. Because you have done your work and you then now, in that attempt, can die. And be destroyed by giving, as heritage that what is the culmination of your own life to that what should continue as a Soul.

This is the picture of man as he continues to Work. And it does not matter very much at what particular place one Works. What matters is that one has a clear concept of the magnitude of this kind of Work. And having this, it is able then to overcome all destruction that has taken place before. There has to be a compensation for the willingness. You must almost, you might almost say, of being destroyed in one's manifestations. Of having to suffer in a very ordinary unconscious way. Of losing certain things. One calls it in an unconscious state one's life. And it looks as if Life for a little while is lost. And it is only because of this losing of one's life in the ordinary form of unconsciousness and of no particular use to one than only a continuation of life on Earth, that then man, in losing, will find Life as it should have been for him already when he was born.

When he finds it he is at that point in which finiteness goes over into Infinity. It is at the point of Conscious Labor where the finite gods disappear. It is at that point where gradually the coating of man becomes transparent. It is at that point where he starts to realize that his little God is really part and parcel of the totality of all Life. It's a very important point in a man's life. That is why it happens to be at the point nine of the Enneagram. That is really where man enters into a new spiral. Even if the formation of Sol-La-Si seems to belong to the fulfillment of his Intellectual body, it is that overlapping which enables a man to go over from Self- consciousness into Cosmic Consciousness. And it is the point of nine in which the Fa starts to realize that something else is still at stake and that all of this development from unconsciousness to Self-consciousness was only preparation for something in which man, then will find his proper place in relation to His Endlessness.

I talk about these things simply not for the sake of theory - I talk about it to give an aspect and a certain depth and a certain desire to see how much still can be expected. And what actually in its totality; and with which totality then can be compared, the little temporary period of feeling a little bit suffering because one has lost so much. That what one will gain is tenfold - ten thousand times more worthwhile than that what one has to give up. It is a growth in which that what is destroyed is simply replaced by a form of life which not only is more permanent but has much more value in itself. When a man is at the point of wanting to give up a little bit, or thinks that he already has done too much, or perhaps even believes that that what has happened was too much already; or that he feels terrible and in despair, I've said, of that what really appeals to him and everything that used to be an old prop has been taken away. An interest in life has waned almost to the point of not wishing to continue. Such a man must remember that it is just a little bit of a step further to go over into a realization of permanency linked up with Infinity. And that that what is now involutionary processes and the destruction of it is exactly the means by which evolution can take hold. I would not say that the more destruction the easier it will take hold. But destruction must take place in each man. There's no use comparing yourself with others and saying they have to destroy more than I, because you don't know. Only the person himself will know how much. Only the person himself when he is in despair will know if he has strength to continue. And only a person in despair will ask God to help him.

M1179

The flexibility which is needed, The adaptation, of course all of that - it goes with it, because through the Work on Kesdjanian body, through the Work of that kind of Observation, even at times Participating, even at times Experimenting a little bit. All of that has given me a certain insight and wisdom. It has given me, actually inspiration of a changing within myself of that what is my Inner Life so that my Inner Life becomes, and has become, much more adjusted to the possibility of being used for building something more permanent. Because that what is Sol La Si is permanent when it exists for me. And in total it is given up for the formation of my Soul. The totality of my life, even physical, emotional or intellectual, always towards the end part, culminating in Si-Do, becomes permanent in regard to what was the original Do. And the permanency is taken over by the next Do of the new octave.

When Physical body goes over into the new Do, it is the Do of the Soul and the Kesdjanian body, when it has started and goes over into its own Si-Do,

the energy is used for the further formation of Sol La Si of the Soul. That helps the Soul to become more permanent and more free from earth. That helps the Soul to become one in order to go through the eye of a needle. It helps the Soul to understand the place of Self Consciousness. And it starts a man with his name still attached, and very soon even that will be effaced when he devotes himself in the service of the Lord, helping of wishing to communicate, helping to teach, helping to find his place. Helping to do what the Lord will ask him to do. And when the Lord asks him, "What is your name?", he will say, "I don't know. I used to have one, but at the present time I have forgotten my name, I have forgotten my time when I lived. I have forgotten even the direction in space. Because I only know one thing, which is the center of the Universe. And even for that we used to have a name. And we called it Karatas. But even now, Dear Lord, I have forgotten all about it. Because I found my real Self."

I say again, these are ideas of perspective. Of that what should be implanted in you every once in awhile in the beginning of your Soul. So that that what is the reality of yourself, you touch it, you are reminded of your aim and that with this kind of touch you will never despair. And never mind how difficult it is. All that kind of difficulty is transitory. The same way as the fear for earthquakes will, after some time die away and everything as Gurdjieff would say, will be Roses, Roses in Purgatory.

The three Si-Dos and the three Omni

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I don't want to talk too much about Sol La Si of Soul. It is a repetition in exactly the same pattern as the development of a Kesdjanian body. It only is on a higher plane. It is in a different kind of terminology even, and we use different words. For instance, if one says, to develop a one definite wish in the Fa of a Kesdjan body, is comparable to that what is to be discovered in the Fa of an Intellectual body in the form of Conscious Labor and Intentional Suffering. It has the same quality. Out of this comes only one thought, of a presence of an Awareness of insight of Omniscience. Like for a Kesdjanian body, it becomes a question of Omnipresence. Like for the Physical body, at the time it reaches Si-Do, it becomes a question of Omnipotence. These are the three Omni, now placed in the Si-Dos of each of the three bodies. That is why, in Infinity, the three Si-Dos of the bodies existing, form a line connecting those Si-Dos, that line pointing to the further possible development of a man

when the three bodies have become one. They unite in the Si-Do, because at that particular place, everything that had taken place in the formation of an octave, is now a result of an octave becoming one and including the original Do of each octave and, therefore, the possibility exists for further fusing into a oneness. I only say this because the Three Body diagram indicates that. That what is on the right of the Intellectual body is the realm of Cosmic Consciousness.